567 While farming is done by household slaves, all farm
422 products belong to the black Lolo master. This is so because even the slaves themselves are considered a part of the master's property. If there is more land than can be cultivated,
427 it can be rented out to white Lolo "subjects" who do not have
567 sufficient land of their own. The latter usually pay half of the produce as rent and keep the other half. Sometimes if the land is unusually fertile and productive, the landlord gets 60 per cent of the produce and the tenant 40 per cent. This ratio is somewhat similar to the agricultural system of the feudal
564 period in China. The black Lolo can be compared to the feudal
567 lords, the household slaves to the serfs, and the "subjects"
466 to the tenants. Although economically self-supporting, the so-called "subjects" are bound to the black Lolo by other ties and their status is not completely independent. During the busy farming season the black Lolo master could order his "subjects" to send one person from each family to help the household slaves in cultivation and harvest. The helpers are not paid by wage or otherwise recompensed. It is their obligation to work for their black Lolo master, who at most would only provide them with meals during their working period.

243 The main products of Lolo agriculture are corn and
567 buckwheat. Rice cultivation in wet fields is limited to the I-ch'ê Ho and Mei-ku Ho region and its yield is quite low. All the rice farming is done by Han-Chinese slaves as rice is not the indigenous culture of the Lolo, whose agriculture is still limited to dry land cultivation. Although its origin is not [64] known, there is no doubt that agricultural products provide the main source of food for Lolo families.

243 The routine of corn planting is a form of adaptation by the Lolo to the weather and natural environment. During late spring when the weather is warm, the Lolo start seeding. The seeds are planted on high mountain slopes in the third month of the lunar year, and on the plains in the fourth month. Before seeding, the Lolo farmers dig in the field small holes, in each of which are sown six or seven to a dozen or more seeds. These are wrapped with mud before they are worked into the soil. After seven or eight days they begin to sprout. The seedlings are examined for quality and only two are allowed to grow in each hole, the rest being pulled out. If there are less than two seedlings, the missing one will be replaced. Weeding begins a month later with both men and women working together in the field. After the weeds have been cleared, the field is fertilized with either dried cattle manure as in the Ta-liang Shan region or with fresh manure as in the Hsiao-liang

243 Shan region. Weeding and fertilizing come to an end after two to three months when the corn stalks begin to shoot up. Then a constant watch is set up over the fields to keep wild or domestic animals from trampling on the corn and also to prevent its destruction and burning by enemies. An important factor for the growth of corn is the weather, as rain is needed from time to time. In a drought year the pi-mu is invited to pray for rain to spur growth. The corn ripens in the eighth month when it is time for harvest. With bamboo baskets on their backs, men and women line up in the field to pick and gather the corn into the baskets. The corn is brought back to the [25] house and dried in the sun, after which the grains are removed from the cob and stored in the master's bedroom. [252 262] Every day corn is freshly ground to flour to make corn cakes, which constitute the main food.

[372] After harvest, the corn stalks are cut for fuel for household use, while the stumps and roots are left to rot in the field. In a comparatively good field, it takes little re- 244 conditioning before garden peas, beans, and sometimes wheat can be planted. These are harvested in the third month of the next year after winter is over. Peas and wheat are both pulled up by the root. By that time the roots of the corn have already rotted and both men and women return once more to the field to weed and to loosen the soil in preparation for the next round of corn planting.

243 The fields surrounding the village, because of their [311 fertilized soil, are mostly planted with corn. On the moun- 262] tain slopes buckwheat is planted. It is also an important food of the Lolo, especially in the Ta-liang Shan area, where more buckwheat is produced than corn. There are two kinds of buckwheat: the sweet and the bitter. The sweet buckwheat is not necessarily sweet whereas the bitter buckwheat is quite bitter. Both are unpleasant in taste. The area for planting buckwheat was originally a wild tract covered with dense undergrowth. To cultivate it, the bushes are set afire and reduced to ashes; then the soil is loosened with ox plows for seeding. There are two buckwheat crops each year. For the first season, seeding starts in the second month in early spring. After planting, the field is again worked over with ox plows and then left alone [65] until harvest in the fourth or fifth month. For the second season, seeds are sown in the seventh month and crops harvested in the ninth. After several years, the soil begins to deteriorate and the field is discarded for a new tract of burned land on the slopes. This method of cultivation, mentioned in the gazetteers as the slash-and-burn method, is of a rather primitive kind.

Wan-shih-p'ing is situated on the road from the Mo-shih chia to O-pien. Mr. Ch'ang Lung-ch'ing, in the twenty-third year of the Chinese Republic /1934/, passed it on his way to O-pien and discovered that the "famous" Wan-shih-p'ing was but a large stretch of wild forest; not only were there no riches and fertile rice fields, but there were not even people and dwellings. All these rumors are a myth. 133

The high altitude and cold weather of Liang-shan restrict sowing to a limited quantity of red rice in a few areas--along the banks of the Mei-ku and Hsi-ch'i rivers, and at Chu-heh-pa-tzu. The I are not as fond of rice as the Chinese and therefore it does not occupy an important place among the cereals consumed by them. Even in rice producing districts, it is often stored up to be sold to the Chinese, or served as a treat for the "Han-chia Sepo." The Lolo's principal food consists of three kinds of cereals: buckwheat, oats and corn, and of potatoes. Corn grows in regions where the sea-level is comparatively not high (mostly less than 1,700 meters above sea-level), and oats on high mountains (generally more than 2,500 meters above sea-level). Buckwheat alone can be grown almost anywhere in the Liang-shan region, except on the fringes of the lowlands, and is therefore more important than either corn or oats. Buckwheat and corn are prepared as food by being ground into flour from which pa-pa /buns/ are made. There is sweet and bitter buckwheat, of which the former is more expensive; buns made from the latter have a slightly bitter taste. In areas where oats are grown, buckwheat is the food of the common folk while oats are that of the nobility. Oats are eaten differently from buckwheat or corn, but in the same manner as barley is among the Tibetans. The method is first to fry the oats in a pan, and then to grind them into a flour called "ch'ao-mien" /fried flour/, a product similar to the tsamba /parched barley flour/ used by the Tibetans. It is then mixed with water and served as food in the same way as tsamba, except that the mixture is made with unboiled water instead of tea. Potatoes, which were introduced into Liang-shan only about twenty years ago, are already one of the important food products today. When we traveled through Liang-shan in the summer, we found that eating buckwheat buns and potatoes all day long made life quite monotonous and difficult. (Buns made from sweet buckwheat are slighty sweet and somewhat better than those made from bitter buckwheat, but the former grows only in the lower regions, and the latter

243 ● 262

[252]

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[178 cont.]
262 This belief explains what was said above about the second
[354] hearth entirely reserved for cooking for the unmarried girls (1).

[825] 1. The "Lolo" women of Baolac must not eat duck's flesh. This prohibition appears to be motivated by the fact that, since ducks are supposed not to know how to set on their eggs or to care for their little ones, these faults will be acquired by the women who eat the flesh of the duck.

276 The men smoke opium, often to excess.

Men and women smoke tobacco (water pipe or pipe with the small bowl).

●243 Cultivation of rice and of maize is done by the processes already indicated and by means of agricultural implements in all respects similar to those which have been described previously.

249 Opium is raised wherever the ground and the climate are favorable.

244 The vegetables are grown in small gardens or, more often, the plantings of maize, as with the "Méo."

262 Fruits are numerous and highly esteemed: pears, peaches, guavas, grapefruit, plums, and even walnuts and chestnuts.

231 The domestic animals and the fowl are the same as among the neighboring groups.

[224] [226] The "Lolo" keep a few bees. They do not hunt. They sometimes fish, using small casting nets.

433 The industries of the "Lolo" are in no respects unique. The manufacture of cloth, of alcohol, of dyed goods, and so on, is carried out by the ordinary processes already mentioned.

437 Trade is limited to the exchange of excess crops for cloth, [179] dyes, and the minor supplies necessary for making clothing and embroidery.

322 534 The tribes who are neighbors of the "Méo" know how to make wooden buckets and the big flute with six or eight tubes called "sen."

[187 cont.]

291 part of the breast covering is attached about the belt.

3. A pantaloon of a very wide style, stopping at the knees.

4. Leggings coming up to just above the knees and often decorated with embroidery on the lower portion.

5. A headdress recalling, in its total appearance, the one we have described for the "Pa-y" women.

The hair, knotted in a very tight chignon, carries on its high-
[302] est portion a sort of rigid armature trimmed with spherical silver buttons. On top of the whole is placed a very light piece of material, of fine linen dyed dark blue, with a fringed border.

The "Ho-nhi" women have very abundant jewelry: rings,
301 bracelets, and earrings. They also have necklaces of a special design, made [188] of little round plaques of embossed silver, threaded upon a cord. Some of the women trim the front of their jackets with a row of these same small plaques.

The "Ho-nhi" cabins are rectangular and very small. The
342 walls are of mud. The straw roof comes very low down, in such a
353 way as to create all along the outside walls a wide, sheltered corridor. The hut has only one door, which opens on an interior hallway. It is divided into several compartments by light mud partitions. All its rooms open upon the interior hallway. The hall of honor contains the ancestral altar and usually is located opposite the entrance doorway. The kitchen is most frequently set up in the interior hallway in the section farthest away from the entrance doorway.

● 243 The type of life of the "Ho-nhi" is like that of all the tribes that cultivate irrigated rice fields. The agricultural implements and the farming methods are in no way unusual.

771 The beliefs and customs are rather close to those of the "Méo."
181 Like the latter, the "Ho-nhi" love independence. Living very isolated on their high hills, they retain great freedom of bearing and are not obsessed by a fear of evil spirits.

58 The "Ho-nhi" marry among themselves. The marriage proposal is made by intermediaries. The wedding ceremonies present no noticeable peculiarity. As among all the other groups, they are marked by great rejoicing and substantial feasts.